WORD OF THE LORD

The Rev. Dr. Talmage on Re-Enforcement at the Tabernacle.

HINTSON CHRISTIAN STRENGTH

How to Accomplish Some Desirable Result-Science as a Convinc

Recently, Sept 17. to his sermon at the Breeklyn Tabernacie last Sunday Rev. Dr. De Witt Talmage preached to a wast andience on the subject of "Re-en-facement," the text being Luke xvii, 5, "Lord, increase our faith."

"What a pity he is going there!" said my friend, a most distinguished general of the army, when he was told that the reason for my not being present on a celebrated day in Brooklyn was that on that day I had sailed for the Holy Land. "Why do you say that?" inquired some one. My military friend replied, "Oh, he will be disillusioned when he gets

amid the squalor and common place scenes of Palestine, and his faith will be shaken in Christianity, for that is often the re-sult." The great general misjudged the

I went to the Hely Land for the one purpose of having my faith strength-ened, and that was the result which came of it. In all our journeying, in all our reading, in all our associations, in all our plans, augmentation rather than the depletion of our faith should be our the depletion of our faith should be our chief desire. It is easy enough to have our faith destroyed. I can give you a recipe for its obliteration. Read infidel books, have iong and frequent conversations with skeptics, attend the loctures of these antagonistic to religion, give full swing to some bad habit, and your faith will be so completely gone that you will laugh at the idea that you ever

had any.

If you want to ruin your faith, you can life you want to ruin your faith, you can do anydo it more easily than you can do any-thing else. After believing the Bible all my life I can see a plain way by which, in aix weeks, I could enlist my voice and pen and heart and head and entire nature in the bombardment of the Scriptures and the church and all I now hold sacred. That it is easy to banish soon and forever all respect for the Bible I prove by the fact that so many have done it. They were not particularly brainy nor had especial force of will, but they so thoroughly accomplished the overthrow of their faith that they have no more idea that the Bible is true, or that Christianity amounts to anything, than they have in the truth of the "Arabian Nights Entertainments" or the existence of Don Quirote's "windmills." They have destroyed their faith so thoroughly that they never will have a return of it.

Fifty revivals of religion may sweep

Fifty revivals of religion may sweep Fifty revivals of religion may sweep over the city, the town, the neighborhood where they live, and they will feel nothing but a silent or expressed disjust. There are persons in this house today who 20 years ago gave up their faith, and they will never resume it. The black and deep toned bell of doom hangs over their head, and I take the hammer of that bell, and I strike it three times with all my might, and it sounds, woel weet weet But my wish, and the wish of most of you, is the prayer expressed by the disciples to Jesus Christ in the words of my text, "Lord, increase our faith."

The first mode of accomplishing this is to study the Bible itself. I do not believe there is an infidel now alive who has read the Bible through. But as so important a document needs to be read at least twice through in order that it may be thoroughly understood, and read in course, I now offer \$100 reward to any infidel who has read the Bible through twice and read it in course. But I cannot take such a man's own word for it, for there is no foundation for integrity except the Bible, and theman who rejects the source of truth how can I accept his truthfulness?

So I must have another witness in the case before I give the reward. I must have the testimony of some one who has seen him read it all through twice. In-filels fish in this Bible for incoherencies and contradictions and absurdities, and if you find their Bible you will see inter-lineations in the book of Jonah and some of the chapters of that unfortunate and some parts of H Samuel or I Kings you will find dim with finger marks, but the pages which contain the Ten Commandments, and the Padms of David, and the sermon on the mount, and the book of John the Evangelist, will not have a single lead pencil stroke in the margin nor any finger marks showing frequent perusal.

The father of one of the presidents of the United States was a pronounced infidel. I knew it when many years ago I accepted his invitation to spend the night in his home. Just before retiring at night he said in a jocose way, "I suppose you are accustomed to read the Bible before going to bed, and here is my Bible from which to read." He then old me what portions he would like to have me read, and he only saked for those portions on which he could easily

You know you can make fun about anything. I suppose you could take the last letter your father or mother ever wrote and find something in the grammar or the spelling or the tremer of the penmanship about which to be derisively critical. The internal evidence of the athfulness of the Bible is so mighty that no one mun out of the 1,000,000 000 of the scothi's present population or the vaster millions of the past ever read the Pable in comme, and read it prayerfully and cerefully, but was led to believe it. John Murray, the famous book pub-

lisher of Edinburgh and the intimate friend of Southey, Coloridge, Walter Scott, Canning and Washington Irving, bought of Moore, the post, the "Memoirs of Lord Byron," and they were to be published after Syron's death. But they were not fit to be published, although Murray and pablifier them \$10,000, That Murray and paid for them \$10,000. That was a solumn denciare when eight of the permission Rhenary people of those times assembled in Albemarie street after Ryron's death to decide what should be done with the "Memoirs," which were charged and surcharged with defamations and indefinacies. The "Memoirs" were read and pendered, and the decision came that they must be burned, and not total the last word of those "Memoirs" went to asher did the literary company

But suppose, now, all the best spirits of Il ages were assembled to decide the ate of the Bible, which is the last will and ate of the leible, which is the last will and estament of our Heavenly Father, and here memoirs of our Lord Jesus, what would be the verdict? Shall they burn, r shall they live? The unanimous ver-ict of all is, "Let them live, though all nice of all is. Let them live, though all nice burn." Then put together on the other hand all the debunchees and profi-rates and assessment of the ages, and their manimous verdict concerning the lithic rould be, "Let it burn."

would be, "Let it burn."

Mind you, I do not say that all infidels are immoral, but I do say that all infidels are immoral, but I do say that all the acrapagnaces and accumereds of the universe agree with those about the Bible. Let me vote with those who believe in the holy Scriptures. Men believe other things with half the evidence required to believe the Bible. The distinguished Abner Kneeland rejected the Scriptures and then put all his money into an enterprise for the recovery of that hocus pecus "Captain Kidd's treasures," Kneeland's faith for doing so being founded on a man's statement that be could tell where those treasures were buried from the looks of a glass of water dipped from the Hudson river.

the looks of a glass of water dipped from the Hudson river.

The internal evidence of the authenticity of the Scriptures is so exact and so vivid that no man, honest and sine, can thoroughly and continuously and prayerfully read them without entering their discipleship. So I put that internal evidence paramount. How are you led to believe in a letter you received from husband or wife or child or friend? You know the handwriting. You know the style. You recognize the sentiment. When the letter comes, you do not summen the postmaster who stamped it, and the letter carrier who brought it to your door to prove that it is a genuine letter. The internal evidence settles it, and by the same process you can forever settle the fact that the Bible is the handwriting and communication of the infinite ing and communication of the infinite

Furthermore, as I have already intimatel, we may increase our faith by the testimony of others. Perhaps we of lesser brain may have been overcome by superstition or cajoled into an acceptance of a hollow pretension. So I will this morning turn this house into a courtroom and summon witnesses, and you shall be the jury, and I now impanel you for that purpose, and I will put upon the witness stand men whom all the world acknowledge to be strong intellectually and whose evidence in any other court-room would be incontrovertible. I will not call to the witness stand any minister of the gospel, for he might be prej-

There are two ways of taking an oath in a coartroom. One is by putting the lips to the Bible and the other is by holding up the right hand toward heaven. Now, as in this case it is the Bible en. Now, as in this case it is the Rible that is on trial, we will not ask the witness to put the book to his lips, for that would imply that the sanctity and divinity of the book is settled, and that would be begging the question. So I shall ask each witness to lift his hand toward heaven in affirmation.

Salmon P. Chase, chief justice of the supreme court of the United States, appointed by President Lincoln, will take the witness stand. "Chief Justice Chase, upon your oath, please state what you have to say about the book commonly called the Bible." The witness replies: "There came a time in my life

es: "There came a time in my life when I doubted the divinity of the Scriptures, and I resolved, as a lawyer and judge, I would try the book as I would try anything in the courtroom, taking evidence for and against. It was a long and serious and profound study, and using the same principles of evidence in this religious matter as I always do in secular matters I have come to the decision that the Bible is a supernatural book, that it has come ford and that the only safety for en I doubted the divinity of the from God, and that the only safety for the human race is to follow its teach-

the human race is to follow its teachings." "Judge, that will do. Go back again to your pillow of dust on the banks of the Ohio."

Next I put upon the witness stand a president of the United States—John Quincy Adams. President Adams, what have you to say about the Bible and Christianity?" The president replies: "I have for many yours made it a practice to read through the Bible once a year. My custom is to read four or five chap-My custom is to read four or five chap by custom is to read four or live chap-ters every morning immediately after arising from my bed. It employs about an hour of my time and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to rev-elation, to history or to morality, it is as invaluable and inexhaustible mine of knowledge and wirtus."

Next I put upon the witness stand Sir Isaac Newton, the author of the "Principia" and the greatest natural philoso-pher the world has ever seen, "Sir Isaac, what have you to say concerning the Bible? The philosopher's reply is, "We account the Scriptures of God to be

the most sublime philosophy."

Next I put upon the witness stand the nchantment of letters, Sir Walter Scott, and when I ask him what he thinks of the place that our great book ought to take among other books he replies, "There is but one book, and that

Next I put upon the stand the most famous geologist of all time, Hugh Miller, an elder of Dr. Guthrie's Presbyterian church in Edinburgh, and Faraday and Kepier, and they all testify to the same thing. They all say the Bible is from God, and that the mightiest infinence for good that ever touched our world is Christianity.

"Chancellor Kent, what do you think of the libie?" Answer: "No other book ever addressed itself so anthoritatively and so pathetically to the judgment and moral sense of mankind."

"Edmund Burke, what do you think of the Bible!" Answer: "I have read the Bible morning, noon and night, and have ever since been the happier and the better man for each reading.

Next I put upon the stand William R. Gladstone, the head of the English government, and I hear him saying what he said to me in January of 1890, when in reply to his telegram, "Fray come to Hawarden tomorrow," I visited him. Then and there I select him as to wheth-To m and there I asked him as to whether in the passage of years his faith in the holy Scriptures and Christianity was on the increase or decrease, and he termed upon me with an emphasis and enthrelasm such as no one who has not conversed with him can fully appreciate and expressed by voice and gosture and and expressed by voice and gesture and [Barmined countenance his ever increasing faith in God and the Bible and Christianity as the only hope of our rained world. "That is all, Mr. Gladstone, we will take of your time now, for from the reports of what is guing on in Hing-land just now, I think you are very

basy."

The next man I put upon the witness stand is the late Earl of Kintere, and I set him what he thinks of Christiatary, and he replies, "Why do you ask me that? Did you not hear me present Christ in the Midnight Mission of London?" "Oh, yes! I remember." But I see many witnesses present today in the courtroom, and I call you to the witness stand but I have only a second of time. tand, but I have only a second of time stand, but I have only a second of time for any one of you. As you pass along just give one sentence in regard to thristianity. "Under God it has changed my entire nature," says one. "It brought me from drunker-ness and poverty to sobriety an' a good home," says another. "It solaced me when I lost my child," says another. "It gave me a hope of future treasures when my property was sweet off by the when my property was swept off by the last panie," says another. "It has given me a peace and a satisfaction more to me last panie," says another. "It has given me a peace and a satisfaction more to me than all the world beside," says another. "It has been to me light and moste and fragrance and radiant anticipation," says another. Ah! stop the procession of witnesses. Enough! Enough! All those voices of the past and the present have mightily "acreased our faith.

TESTIMONY OF THE ROCKS.

Again, our belief is re-enforced by archaelogical exploration. We must confess that good men at one time were afraid of geologist's hammer and chemist's crucible and archaelogist's investigation, but now intelligent Christians are receiving and still expecting nothing but

ceiving and still expecting nothing but confirmation from all such sources. What supports the Palestine Exploration soci-ety? Contributions from churches and Christian benefactors. I saw the marks of the shovels of that exploring society amid the ruins of ancient Jericho and all up and down from the Dead sa to Cassarea Philippi. "Dig away!" says the church of God, "and the deeper you dig the better I like."

The discovered monuments of Egypt have chiseled on them the story of the sufferings of the Israelites in Egyptian bondage, as we find it in the Biblebondage, as we find it in the Bible—
there, in imperiabable stone, representations of the slave, of the whips and
of the taskmasters who compelled the
making of bricks without straw. Exhumed Nineveh and Babylon, with their
dusty lips, declare the Bible true. Napoleon's soldiers in the Egyptian campaign pried up a stone, which you may
find in the British museum, a stone, as
I renember it presenting perhaps two I remember it, presenting perhaps two feet of lettered surface. It contains words in three languages. That stone was the key that unlocked the meaning of all the hieroglyphics of tombs and obelisks and tells over and over again the same

events which Moses recorded.

The sulphurous graves of Sodom and Gomorrah have been identified. The remains of the tower of Babel have been found. Assyrian documents lifted from the sand and Behistun inscription hundreds of feet high up on the rock echo and re-echo the truth of Bible history. The signs of the time indicate that almost every fact of the Bible from lid to lid will find its corroboration in ancient city disentembed, or ancient wall cleared from the dust of ages, or ancient document unrolled by archaeologist. Before the world rolls on as far into

the twentieth century as it has already rolled into the nineteenth an infidel will be a man who does not believe his will be a man who does not converti-own senses, and the volumes now crit-ical and denunciatory of the Bible, if not entirely devastated by the booknot entirely devastated by the book-worms, will be taken down from the shelf as curiosities of ignorance or idiocy. All success to the pickaxes and crow-bars and powder blasting of those apos-tles of archaeological exploration. I like the ringing defiance of the old Huguenots to the assailants of Christianity: "Pound sway, you febels! Your hammers break, but the anvil of God's word stands."

How wonderfully the old book hangs ogether. It is a library made up of 66 cooks and written by at least 39 authors. It is a supernatural thing that they have stuck together. Take the writings of any other 39 authors, or any 10 authors, or any authors, and put them together, and now long would they stay together Books of "elegant extracts" compiled from many authors are proverbially short lived. I never knew one such book which, to use the publisher's phrase, "had life in it" for five yours.

Why is it that the Bible, made up of the writings of at least 80 authors, has kept together for a long line of centu-ries when the natural tendency would have been to fly apart like loose sheets of paper when a gust of wind blows upon them? It is because God stuck them together and keeps them together. But for that Joshua would have wandered off in one direction, and Paul into another, and Ezekiel into another, and Habakkuk into another, and the 39 authors into 39 direc-

Put the writings of Shakespeare and Tennyson and Longfellow, or any part of them, together. How long would they stay together? No book bindery could keep them together. But the cannon of Scripture is loaded now with the same ammunition with which prophet and apostle loaded it.

Bring was all the Bibles of the cents.

Bring me all the Bibles of the earth into one pile, and blindfold me so that I cannot tell the difference between day and night, and put into my hand any one of all that Alpine mountain of secred

books, and put my finger on the last page of Genezie and let me know it, and I ean tell you what is on the next page— namely, the first chapter of Exodus; or while thus blindfolded put my finger on the last chapter of Matthew and let me know it, and I will tell you what is on the next page—namely, the first chapter of Mark. In the pile of 500,800,000 Bibles there will be no exception. In other words, the book gives me confidence by its supernatural adhesion of

writing to writing.

Even the stoutest ship sometimes shifts its cargo, and that is what made our peril the greater in the ship Greece of the National line when the cyclone truck us off the coast of Newfoundland, and the cargo of iron had shifted as the ship swung from larboard to starboard, and from starboard to larboard. But, thanks be to Ged, this old Rible ship, though it has been in thousands of years of tempest, has kept its cargo of gold of tempers, has kept its cargo of gold and precious stones compact and sure, and in all the centuries nothing about it has shifted. There they stand, shoulder to shoulder, David and Solomon and Issish and Jeremiah and Eschiel and Daniel and Hoses and Joel and Asnes and Obadiah and Jonah and Meah and Nahurn and Habakhut and Zephaniah and Haggai and Zechaniah and Marke and Luke and John and Pani and Poter. and Luke and John and Panl and Peter, all there, and with a certainty of being

the creation of which is described in the first book of the Bible, shall have Col-lapsed, and the white horse of the connever, described in the last book of the thie, shall pay the dust in universal desdition. By that transmissions fact my ifth is re-enforced.

The discussion is abroad as to who wrote those books of the Bible called the Pentatonch, whether Moses or Hilkinh or Eura or Samuel or Jeremiah or another group of ancients. None of them wrote it, God wrate the Pentatoneh, and in this day of stemography and typewriting that ought not to be a diffigult thing to orderstand. The great merchants and lawyers and editors and business men of our towns and cities dictate nearly all their letters; they only sign them after they are dictated. The property and evangelist and apostle were vehovah's stemographers or typewriters. They put down only what God dictated; he signed it afterward. He has been writing his name upon it all through the writing his name upon it all through the THE PRAYER OF PARTIE.

But I come to the height of my subject when I say the way to re-enforce our faith is to pray fer it. So the disciples in my text got their abounding faith. "Lord, increaseour faith." Some one suggests, "Do you really think that prayer amounts to asything?" I might as well ask you, is there a line of telegraphic poles from New York to Washington, is there a line of telegraphic wires from Manchester to London, from Cologne to Berlin? all the people who have sent and received messages on those Cologne to Berlin? all the people who have sent and received messages on those lines know of their existence. Be there are millions of souls who have been in constant communication with the capital of the universe, with the throne of the Almighty, with the great God himself, for years and years and years.

There has not been a day when supplications did not fish up and blessings did not flash down Will some ignorous who has never received a tale.

ramus, who has never received a tele-gram or sent one, come and tell us that there is no such thing as telegraphic communication? Will some one who has never offered a prayer that was heard and answered come and tell us that there is nothing in prayer? It may not come as we expect it, but as sure as an honest prayer goes up a merciful

answer will come down.

During the blissard of four or five years ago, you know that many of the telegraph wires were prostrated, and I telegraphed to Cheago by the way of Liverpool, and the answer after awhile came round by another wide circuit and so the prayer we offer may come and so the prayer we offer may co back in a way we never imagin if we ask to have our faith increase although it may come by a widely dif-ferent process than that which we expected, our confidence will surely be

Oh, put it in every prayer you ever make between your next breath and your last gasp, "Lord, increase our faith"—faith in Christ as our personal ransom from present guilt and eternal catastrophe; faith in the omnipotent Holy Ghost; faith in the Bible, the truest volume ever dictated or written or printed or read; faith in adverse providences, harmonized for our best welfare; faith in a judgment day that will set all things right which have for

Increase our faith, not by a fragile addition, but by an infinitude of recupera-tion. Let us do as we saw it done in the country while we were yet in our teens, drought, and the well had been dried, and the cattle mouned with thirst at the bars, and the meadow brook had ceased to run, and the grass withered, and the corn was shriveled up, and one day there was a growl of thunder, and then a congregation of clouds on the sky, and then a startling flash, and then a drenching rain, and father and mother put barrels under every speut at the cor-ners of the house and set pails and buck-ets and tube and pans and pitchers to catch as much as they could of the shower. For in many of our souls there has been a long drought of confidence an ! in many no faith at all. Let us set ot : all our affections, all our hopes, all our ontemplations, all our prayers, to cate:
mighty shower. "Lord, increase our
ith."

I like the way that the minister's wid-ow did in Elisha's time, when, after the family being very unfortunate, her two sons were about to be sold for debt, and she had nothing in the house but a pot of oil, and at Elisha's direction she borrowed from her neighbors all the vessels she could borrow, and then began to pour out the oil into those vessels and kept on pouring until they were all full, and she became an oil merchant with more assets than Habilities, and when she cried, "Bring me yet a vessel," the answer came, "There is not a vessel more." So let us take what oil of faith we have and use it until the supply shall be miraculously multiplied. Bring on your empty vessels, and by the power of the Lord God of Elisha they shall be filled until they can hold no more of indiant all inspiritual and inspiritual and

jubilant, all inspiring and triumphant

What a frightful time we had a few days ago down on the coast of Long Island, where I have been stopping. That archangel of tempest which, with its awful wings, swept the Atlantic coast from Florida to Newfoundland did not are our region. A few miles away, at uthampton, I saw the bodies of four men whom the storm had slain and the sea had cast up. As I stood there among the dead bodies I said to myself, and I said aloud: "These men represent homes. What will mother and father and wife and children say when they know this?" Some of the victims were nuknown Only the first name of two of them was found out-Charley and William. I wondered then and I wonder now if they will remain unknown and if some kindred far away may be waiting for their coming and never hear of the rough way

of their going. I saw also one of the three who had come in alive, but more

dead than alive. The ship had become

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pt the deck and went down on the furnaces till they hissed and went out the cry was, "Oh, my God, we are lost!" Then the crew put on life preservers, one of the sailors saying to the other, "We will meet again on the shore, and, if not, well, we must all go some time."

of the 23 men who put on the life preservers, only 3 lived to reach the beach. But what a scene it was as the good and kind people of Southampton, led on by Dr. Thomas, the great and good surgeon of New York, stood watching the sailors struggling in the breakers. "Are you still alive?" shouted Dr. Thomas to one of them out in the breakmas to one of them out in the breakers, and he signaled yes and then went into unconsciousness. Who should de the most for the poor fellows and how to resuscitate them were the questions that ran up and down the beach at South-

How the men and women on the shore stood wringing their hands, impatiently waiting for the sufferers to come within reach, and then they were lifted up and carried indoors and waited on with as much kindness and wrapped as warmly as though they had been the princes of the earth. "Are they alive?" "Are they breathing?" Do you think they will live? "What can we do for them?"
were the rapid and intense questions
asked, and so much money was sent for the clothing and equipment of the unfortunates that Dr. Thomas had to make clamation that no more mo ded. In other words, all that day it

And this is the appropriate word for us this morning as we stand and look off upon this awful sea of doubt and un-bellef on which hundreds are this mo-ment being wrecked. Some of them were launched by Christian parentage on smooth seas and with promise for prosperous voyage, but a Voltaire cy-clone struck them on one side, and a Tom Paine cyclone struck them on the other side, and a bad habit cyclone struck them on all sides, and they have foun-dered far away from shore, far sway from God, and they have gone down or are washed, ashore with no spiritual life

But, thank God, there are many here today with enough faith left to encourage us in the effort at their resuscitation.

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L'ACTORY FOR RENT After July I we will rent our three story and basement brick building. Nos. 6 and 8 Eric street; contral lo-cation; gas and electric light, power, sierates, steam heat; low rate insurance. Apply to Bissell Carpet Sweeper Ca., 22 Mill street. That FOR SALE MISCELLANEOUS.

COR SALE-A family horse with phase and harness, Almost new, very ch-loquire? Terrace avenue.

FOR SALE OR RENT-Coright plane. 761 a

FOR SALE. My entire store of furniture is miscellamous house-hold goods; a shouse and large int corper of Union and Carry streets; house and lot No. 159 Madison stem vecant lot on Christ street; farm of ten and 130 rods east of city limits, new buildings a sli kinds of fruit; will sell or exchange to ther property. A A ford No. 15 Blocking street.

MISCELLANEOUS

L EAVE orders at Scribban's drug storm.

J Monroe store, for Grand Rapids morts van. Geods packed, moved and stored L. Beye, proprietor. WANTED-Everybody to smoke the Nickel for b cents. A hand made Havana 10c eight for b cents. Ack for it. Manufactory and sales-room 16 Waterioo agrees. This is a union made tigar.

IMPERIAL LODGE, NO. 284 Regular co tention enery Friday evening at 8 o shock, Imperial Custle hall, 70 Wealthy avenue, R Perkins, C.C.; W.E. Seahr, K. of R. unit WANTED-BOARDERS.

GOOD HOTELenty 54 to 50; francients, 51 and 51.30; he at Lincoln House, No. 28 Spring street, anter as good fare as any \$2.30 house.

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If you down a balance on furnitum, plane or their property, we will pur it up far you, and agry as long as you define.

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Our offices are the great planeaut in the city mel are so arranged that parties calling open a past be warted upon quickly and comple

NIE SELE-S will prive a case to monthly personal of Sile a month or migrate with of Sarat's Roses. I fee I restricted building. NOS NALE-100 tor good gir yout Atlan, under Fourth Rational land Allan, under Fourth Rational land PON EXCHANGE Home and let us Rightly attente to exchange for leases and less as fine attented and less arranged from the state and less arranged places.

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A large list of property for raise.

N. E. of Congl. Start FARMS are growing butter investments of day good I improcesse of the best in I covering for sole. William H. tillbort, too Withdiscound leveliling.

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\$5 to \$10 per day at home million Lightham, by Plater and platting product, whiches tathewave, etc. Plater the flatest of female provide a new on all hinds of metal with good as new, on all hinds of metal with good plates of another provides. No experience. No experience platting. It is being Columbia. O.

RE-UPHOLSTERING.

RE-UFROLETERING Radelle a Roll of 11 laterating Spring Street in Exploising Spring in the Property of the Principle of the Pr

TO THE WORKING PEOPLE! WE MAKE THIS OFFEIL

The first 200 calling at our store bet. September is and Mean have pack from fall and winter stork, star uncurrent, of tunion, Jackets, Clooks, Hant Suits and Goods, As money is senter, will give

At THE WHEN, II and It Powers' Block Over Arenda Entrance. ORDER YOUR GOAL NGW

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FOR RENT foure on Worden et, mencellenry at i new finely papered and juinted, both recom-water classes, water in pard, etc. frome onlinery et. In these mouth of Fifth ave. large, new and with modern inave. large, new and with motion improvements.

Become on Umarkila et., sepre Madison ave.

Very convenient to etreut care, somer anticity water commentations nearly sow.

hardwood finish, etc.

Bestiment lastarette at., neeth of Wentibys new. large grooms and born, city water in yard and house.

Bestime, No. 18 Umartilla et., in good one.

divine.

Remore on Wachington ave., never compaid, with good burn; sterre care war hand, with good burn; sterre care war hand;

Bestime next to above, type, hardwood the jet, nine recome, fixely timed wall, etc. 10 to

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